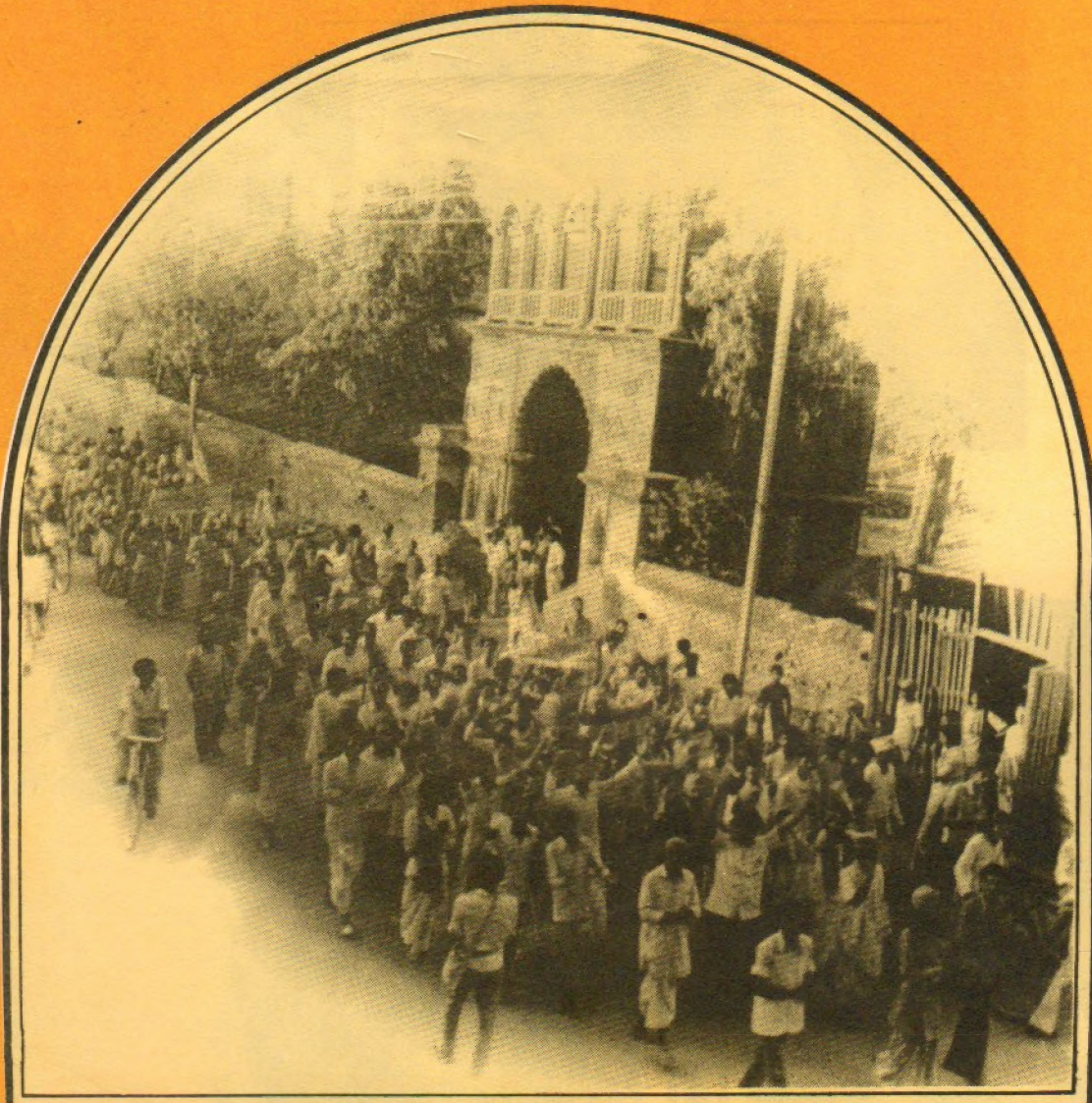
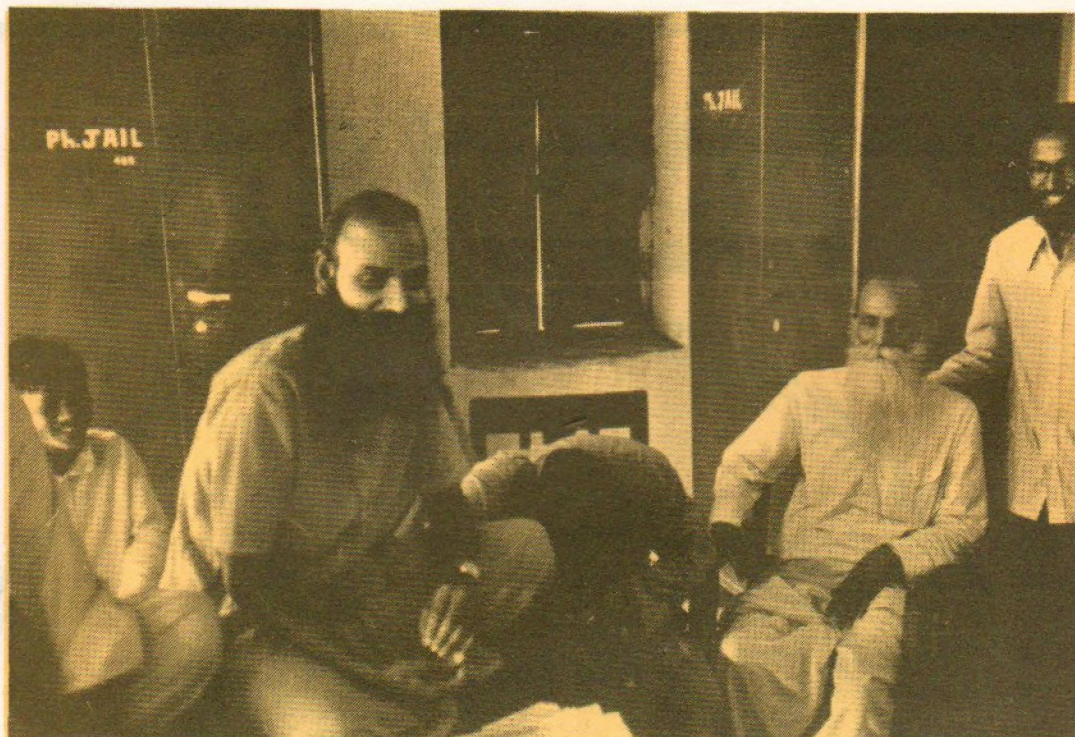


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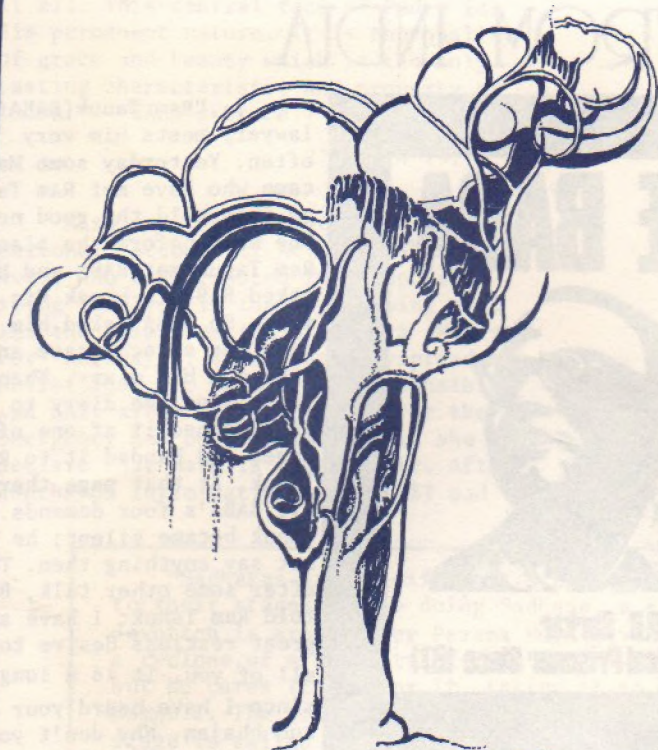
ANANDA MARGA SYDNEY SECTORIAL NEWSLETTER

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Taken during a visit to the Dadas in a jail outside Patna. Above:
Ac. Santoshanandaji Avt. on left and Ac. Narendraji Brc. seated in chair.





THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

SHRII SHRII ANANDAMURTI

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Front Cover Photo (recently received from India).
after the May 19th DMS.

Procession of Margiis

NEWS FROM INDIA

Over the past month or so, India has been coming to life after some years of repression under the Indira Gandhi regime. The time is ripe for BABA's release from prison and the breaking of His four year long fast. Following are some excerpts from letters received in New York sector from India:

'... By the Grace of BABA, we (myself and five others) met BABA on 4/5/77. When I saw Him I could not recognize Him. He has been reduced to a skeleton. He cannot speak. He cannot hear properly. He cannot see properly. He explained to me through alphabets about organizational matters.

"On March 31st, BABA completed His fourth year of fast. Now He is not even able to digest Horlicks. At present He is taking only 2-3 cups of Ghol (curd water).

..."You know all the buildings and properties in Ananda Nagar have been destroyed. There is no place to stay at Ananda Nagar. All the properties of BABA's house have been stolen. You please highlight the tortures of our brothers in jail."

"We have made many useful contacts in the jails, indeed a regular Dharma cakra was held in every major jail in India during the Emergency. And with all this help we will go on to re-establish His glory again in India. Please be kind enough to help us financially at the earliest.

Our Ananda Marga publication section has also resumed its activities. Books and magazines (Ananda Duta in Hindi, Pragati Pradip in Bengali, and Bodhi Kalpa in English) will be available on order.

FREE BABA



P.R. Sarkar
Indian Political Prisoner Since 1971

..."Ram Tanuk (BABA's lawyer) meets Him very often. Yesterday some Margiis came who have met Ram Tanuk so they told the good news. One week before the elections Ram Tanuk met BABA and he asked BABA to break His fast. So BABA asked him to open His attache case and take out His diary. When Ram Tanuk gave the diary to BABA, BABA opened it at one of the pages and handed it to Ram Tanuk. At that page there were all BABA's four demands. Ram Tanuk became silent; he did not say anything then. Then after some other talk, BABA told Ram Tanuk: I have a great restless desire to meet all of you. It is a long time since I have heard your kiirtan and bhajan. Why don't you sing a song for me."

Ram Tanuk was in great bhava (devotional mood) and sang a Bengali song for BABA and did kiirtan for BABA. Then BABA said to Ram Tanuk: "Whatever Indira does now she is going to become defamed - she is going to get hurt now."

We have seen this come true- her declaration for the election, Jagjivan Ram leaving the Congress Party, President Fakhruddin Ali Ahmed's death, the joining together of all the opposition parties, the victory of the Janata Party, and the defeat of Indira Gandhi.

Ram Tanuk met BABA again after the elections. BABA was very happy. During conversation He told Ram Tanuk: Indira and the Congress Party will see my Vamadeva Rup; but for all of you I will still remain Kalyana Sundaram." (BABA here mentions two of the five faces of Rudra, the Supreme Being, who is Guru, father and teacher in one. Vamadeva is the face of extreme anger, which actually punishes and destroys. Kalyana Sundaram is the face of extreme beauty and serenity - "Suppose there is a child of three or four months: both the parents look at him with great affection. There is no desire to punish

at all. This central face of Rudra is His permanent nature. It is the quality of grace and beauty which is the only lasting characteristic and property of Rudra." - BABA's Grace.)

27 March 1977.

Also received in the States was the personal account of Ac. Santoshananda Avt., who was arrested for supposedly being involved in the Ray bombing case and the assassination of Mishra (Minister for Railways). There was widespread belief that Mrs Gandhi was responsible and only after many months, after the Emergency had been declared, did she declare that Margiis had done it. After months of intimidation by the CBI and

sleep at all. Due to the scalding, blisters had erupted on my thighs and the tortures on the genitals quite often sent me into a coma."

He was moved to Central Jail in Bihar and described the conditions there; "...I was kept in a cell with a stinking latrine in it. Water was not available in the cell. Once a day a pitcher full of water was supplied from the outside. For several days I had to go without a bath for lack of water. Sometimes the shortage of water was so acute that I had to remain thirsty for hours waiting for the supply.

Both of my legs were fettered as soon as I entered the cell. I was

"Sadhakas are at different stages and their feelings are just according to their stages. While doing Sadhana, a sadhaka reaches a stage where 100% devotion is aroused for Parama Purusa. Then he remains unassailed even if a cyclone of misery attacks him. He may feel maximum torture in his mind, but he cares little for it, taking it to be the benediction of Parama Purusa Himself. The torture is there but he derives bliss in it. The sadhaka of that stage is called 'daghabiiija'.

Don't be concerned with your individual problems at all. Be prepared to carry your own burden and be prepared to carry the burdens of others. Then alone are you brave. Be 'daghabiiija'."

"All carry their own burdens, but if a 'daghabiiija sadhaka' so desires he can carry the burdens of others also. And those that want to carry the burdens of others do lessen the burden of Parama Purusa indirectly. This you should remember."

BABA

then, after his arrest, in 1975, undergoing incredible brutalities in the hands of the CBI (he was chained to railings, deprived of food and sleep, severely beaten and scalded with boiling water) Santoshananda still refused to give false evidence. "Enemies of Dharma are doomed. Dharma has always triumphed - Dharma will triumph this time as well."

Eventually Santoshanandaji was tried November last year (1976) and convicted with a 17 year jail sentence, just before BABA's conviction.

"They poured boiling water on my thighs, squeezed my genitals with the butt of a rifle and caned me brutally. As a result of these tortures I fainted. In the evening when I regained consciousness, they provided me some food. The tortures continued. I was not allowed to

kept in solitary confinement - cell locked 24 hours a day - and onion-garlic preparations were served. I used to return them as this food was not conducive to my spiritual health and discipline. For a month I lived on a few pieces of bread only.

I used to remain lying for most of the time due to extreme pain and weakness throughout the body."

He could also hear the torturing of other prisoners nearby. Of this he says "My inner being prayed to God not to let people suffer under such tortures and afflictions; I offered to suffer myself instead. My heart bled and I cried mentally, entreating the Lord to liberate His hapless children from the whirlpool of sorrow and misery. I returned with full assurance from my

beloved Lord who never fails His word."

About his own suffering Santosh-anandaji says similarly: "I could have collapsed under the tortures inflicted upon me but for God's Grace

whose ever inspiring and smiling countenance kept me alive and instilled in me sufficient strength to undergo the aforesaid horrible experiences smilingly; the Lord helped me to stand unshaken on the avowed path of Dharma and Satya."

Dear brothers and sisters, Namaskar,

Although we have only been gone two days, there are a few things to say. BABA is still in Bankipore, and it looks like He may not make it to the DMC/DMS. He has appointed Acarya Narendra (an old Margii, family man) to give DMS if He is not present. Most people are now in Benares, where a workers retreat has been going on up to the DMS. Didis Vaniiji, and Giriiijaji are here, as are many more of His. Dada Abhiikji saw BABA yesterday with several others. Today we went to Bankipore to try to see the Lord. Although we did not see Him today, we have an appointment for next Monday (23rd), and unless He comes out of jail we should be Graced by His darshan then.

Application for bail comes to the High Court on 19th (Thursday - the day of DMS/DMC) and many are hoping He will be out very soon. The rally in Patna on the 8th May saw the Imam of Delhi (Leader of India's x million Muslims') addressing 10,000 people and demanding BABA's release. The Imam also sent a telegram to all the leading Janata ministers (whom he knows personally) demanding BABA's release. Apparently the Imam met BABA previous to the rally and he was in tears. Speaking of tears, apparently Didi Madhuriiji was in tears all the way in and out of seeing BABA (twice!) She saw BABA on His birthday, alone. At some other time she and Didi Vaniiji saw BABA.

BABA is becoming - over the past few weeks, and even days more accessible. At Bankipore today we met three Margiis (who went into see BABA - they arranged their appointment two weeks before) who are working in PROUT. Today BABA gave His blessing to PROUT people, fielding candidates in the coming State elections (in several states where the Congress Party rule has been dissolved by President's order). So by June 15th we will see if there are some Prout MPs in India.

One day or other you will receive a telegram if He comes out of jail. The only reason He is still fasting (on curd water and/or Horlicks) is He wants the judicial inquiry into His poisoning. We will see what the possibilities are here very soon.

Namaskar to all,

brotherly yours,

Govinda.

Nearly at six o' clock evening of 15th May 1977, I had a chance to go to BABA in Bankipore Central Jail, Patna. I entered His cell, prostrated and went very close to Him, near His face, **catching** His palm in mine, seeing His thin body, weathered and old-looking face, I was stunned. I have seen Him many times in Jamalpur, Ranchi, and Patna. And I am not able to imagine, how such a shining, all cheerful body will get so weak and dry and weathered, However the smile was there on His face. He moved His head a little closer to mine, to recognise who I was. Then I uttered 'Cidghananda'. He smiled. On His alphabet board He indicated the words London. That is He wanted to know when did I come, what happened there? I said, 'BABA, it was because of B.K. Nehru, by Indian High Commissioner there that we could not get assylum. BABA moved His hand in affirmation then He asked of Liverpool. I praised and said, 'Good work has been done, many commercial units have been established in Europe. He was happy. Then He indicated Ananda Nagar. I said, 'It is all destroyed.' He moved His hand and nodded in affirmative. I said, 'Are You coming out on the 19th?' He kept mum. I said the same question and no reply. I said, 'When will you come out?' He indicated, 'Time is coming.' All the time I was talking in Bhojpur, a dialect of Bihar. Time was up for BABA, do Puja, and leave. I put my forehead on His Lotus Feet and then prostrated and gazing at Him, I left the room. Even now when I do meditation, His old weathered face comes in my mind and I get really sorry.

Ac Cidghananda Avt., 15th May 1977.

And another letter from India...

"So far many people have seen BABA, by His Grace, many can see Him as the restrictions and bureaucracy have been held back some piece since the new Govt. Tomorrow we go to see BABA. We made quite sure officials noted our coming -- very strange to have one Superintendent of Jail in between you and BABA. He claims no lack of humanitarian judgement, but sticks to rules and regulations when convenient (samskaras!).

"There are so many acaryas and avadhutas, it is hard to tell if the orange colour or spiritual vibration is the most intense. After the DMS there was a long procession of Margiis through the main streets of Patna- very vibrated. This country can see much service in the future. At Ananda Nagar there will be a secondary school with Cidghananda overseeing and already there is one childrens home, possibly more.

Your sister with His Grace,

Padma" (Padma has received a new name from BABA -- Jaya. Vikasha has also a new name -- Dhruva)

Kumudiniji has just arrived back from India, very vibrated and amongst the things she had to tell us she mentioned that they had visited the Dadajis in a jail outside Patna. They were all incredibly radiant and blissful, and conditions in the jail were good -- the visitors were treated to lunch while they were there. Most Margiis have been released already and work is beginning again but those concerned with the Mishra, Ray and BABA's case were still being held. Among them was Santoshanandaji as radiant as the rest. As for the Australian Margiis visit to BABA on the 24th May, their story is in the centre.



NOUMEA

The Lord has led Dada Arun on a trip around the Pacific being hounded by immigration departments the last few months. But as we all know there are many aspects to His Liila and Dada ended up by doing a lot of pracar in the French island of New Caledonia. Despite language difficulties Dada gave classes and was soon able to form a unit holding regular DC's and a retreat. We were able to share His Love with Arati at the recent Sectorial UKK and a couple of Sydney Margiis air their French.



JAI ANANDA MARGA

Living in a topsy turvy world
may be entertaining
for a while.....
But when that desire arises
to get off the merry go round,
to ignore the ferris wheel ---

When at last
one looks for the exit
from this Amusement Park,
Then miraculously almost
a guide appears
to take you there
And then the very last
most exciting ride
begins.

TIME TO PLAY THE GAME OF LIFE !!

"Step right up," says the Caller
(who one minute appears to be fat and jovial,
and the next minute sadly emaciated).

"This is the only egress,
the only way
out ---

"A tunnel of horrors, you say?
No, no, no

it only seems like that

"Don't mind the broken glass on the floor,
just ignore the monkeys
throwing rocks ---

"Come with me

(I'll be right

beside you,

though at times

I may have to be
elsewhere).

"What did you say?

Yes, I know

it doesn't look like fun

"But you did want

to get out or

did you not?

"Well then ,

don't look back ---

just follow

the Path of Bliss."

Ac. Abhiik Kumara Brc.



SATSAUNGA

Dada Na'rada Muni

The saying "As you think, so you become" is so very true. For example, if one was to constantly think about stealing then this thought will eventually actuate into the act of stealing. Then with the thought of stealing still in the mind, the actions of stealing continue to form a habit. This habit will in turn form the character of a thief which will ultimately lead to one's destiny, ie. mean-minded life, jail etc.

This is the theory behind the concept of "as you think, so you become", ie. thought → Action → Habit → Character → Destiny.

We can see that if one is constantly thinking about God, the actions will naturally become Godward, which in time will become a very strong habit in life which will create a very sentient character and which will ultimately lead to God realisation.

When talking about sam'skara, there are five main sources from which they are derived:

1. By mind in contact with matter (mind becomes as it thinks);
2. Environment - eg. live by the sea, become a fisherman;
3. Responsibility - eg. if one neglects suffering humanity, then one will have to be reborn again to serve;
4. Education (learning) - imposed ideas, beliefs etc., and,
5. Habits. It is Habits which are created or related to the other four types of Sam'skara, ie. those which are created by Habit.

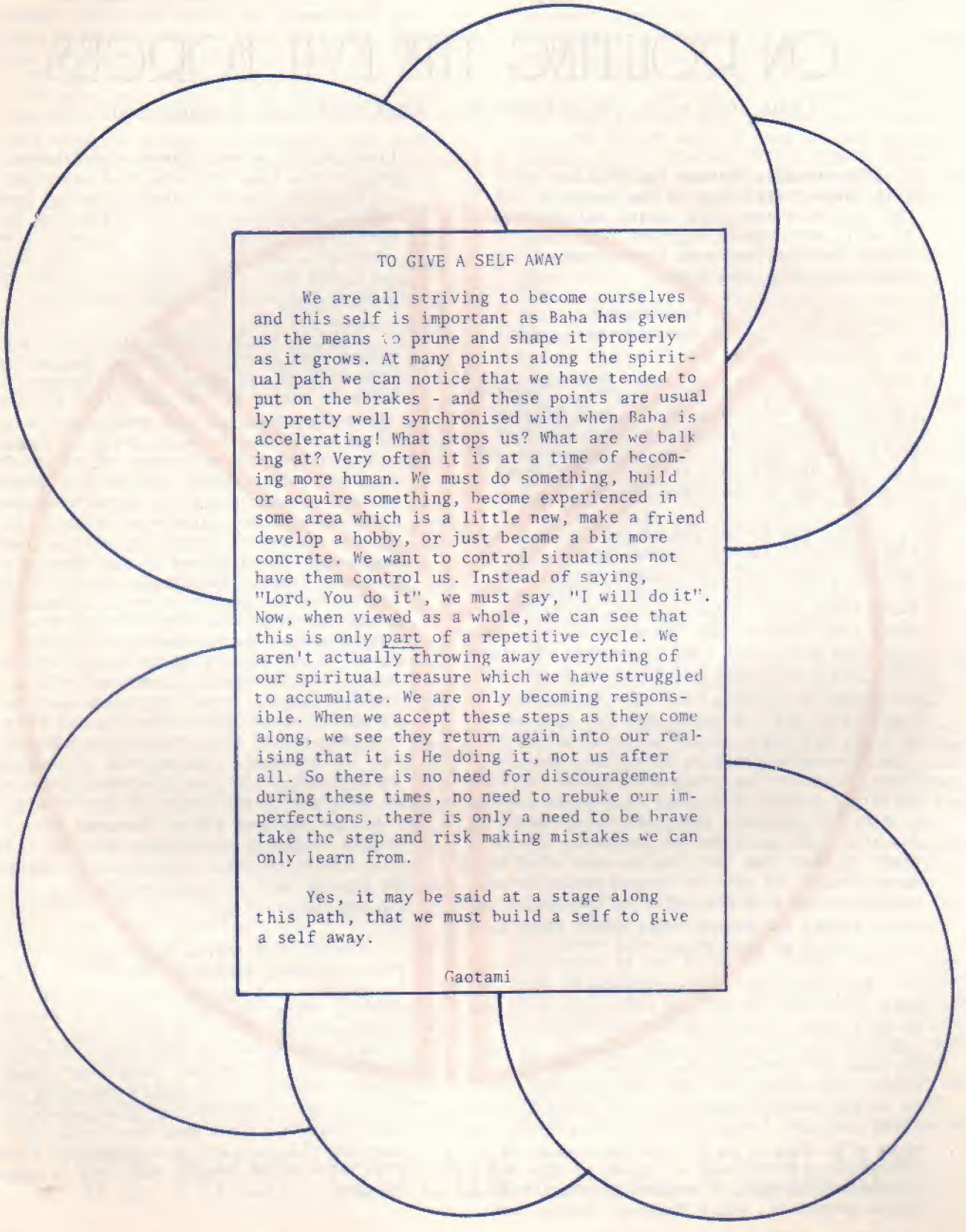
This is why Satsaunga, or keeping pious company is so important. Of Tantra's Panca Makara, or 5 M's, it is the fourth one, Mudra or Association, where Baba says, "Association with the impious leads to bondage and with the righteous leads to Liberation". Unless one is completely liberated then no matter how strong one may think s/he is, association with non-spiritualists too often will bring down the Sadhaka because everyone's vibrations affects others to a more or less degree.

Since sound has the most subtle effect on the mind and therefore the strongest, hearing the discourses of Baba or any uplifting topic is the best kind of Satsaunga. Dharmacakra is excellent for this reason as well as because of the association with other spiritualists. Baba is always stressing the importance of DC and I know many Margiis have left the path after they discontinued coming to DC. Through Dharmacakra (group meditation) one gains wisdom, inspiration and conducive habits for liberation ie. Sadhana, Guru Puja, devotion etc. This contact with spiritualists is the best kind of external Satsaunga.

Internal Satsaunga means association with Parama Purus'a or the thinking of God all day in thought, word and deed. This is truly the best and highest kind of Satsaunga. This is first and second lesson.

Even if one can't have the external Satsaunga (due to environment or circumstances) it will not matter if one is established in this internal Satsaunga. A Jivamukti is one who is liberated while in the human body or fully established in the internal Satsaunga.

So by having constant Satsaunga, our thoughts become pure, our actions Great, our habits pious, our character shining and our destiny divine.



TO GIVE A SELF AWAY

We are all striving to become ourselves and this self is important as Baba has given us the means to prune and shape it properly as it grows. At many points along the spiritual path we can notice that we have tended to put on the brakes - and these points are usually pretty well synchronised with when Baba is accelerating! What stops us? What are we balking at? Very often it is at a time of becoming more human. We must do something, build or acquire something, become experienced in some area which is a little new, make a friend develop a hobby, or just become a bit more concrete. We want to control situations not have them control us. Instead of saying, "Lord, You do it", we must say, "I will do it". Now, when viewed as a whole, we can see that this is only part of a repetitive cycle. We aren't actually throwing away everything of our spiritual treasure which we have struggled to accumulate. We are only becoming responsible. When we accept these steps as they come along, we see they return again into our realising that it is He doing it, not us after all. So there is no need for discouragement during these times, no need to rebuke our imperfections, there is only a need to be brave take the step and risk making mistakes we can only learn from.

Yes, it may be said at a stage along this path, that we must build a self to give a self away.

Gaotami

ON ROUTING THE EVIL FORCES

A TALK GIVEN BY AC. ABHIK KUMARA BRC., AFTER THE READING OF ANANDA VANII 1977

The struggle between the good and the evil forces terminates in the latter's rout - this you have seen, are seeing and will see as well, only remain vigilant that the evil forces receive, under no circumstances, any indulgence from your end.

Anandamurti,
Ananda Purnima, 1977

The good and the evil forces... Immediately one must ask two questions upon hearing that phrase; "the struggle between the good and the evil forces". Those two questions are: just what are the good and the evil forces? Secondly, why is there struggle?

Now, the definition of good is that which leads humanity towards Parama Purusa, towards oneness, union with the Supreme Being. That which uplifts mankind. The evil forces are those which lead in the opposite direction, which take humanity away from the Supreme Being away from God, which tend to crudify the human race. The good forces are those which are in consonance with God's Will. The evil forces oppose that Will. I guess when you have an absolute dictator, an all-powerful dictator, a Supreme Being which is everything, everywhere, in all of us, around us, pervading the universe, I guess that sort of a Being expects to have His will be done. It seems that it is for such a Being to define good and evil in terms of what that Being wants, what that Being doesn't want. So good is that which leads us towards union with Him, which allows us to follow His Will and evil is that which takes us in the opposite direction.

Now, since it is His will for us to merge with Him and we know this because we are in that phase of development, of expansion known as Pratisaincara, where humanity is moving towards divinity, where plant life is moving towards animal life, where animal life is moving towards human life and human life towards divinity. Then it is His will for us to merge with Him; it is His will for us to do these things which lead us closer to Him and it opposes His will if mankind ignores their divine potential, their Bhagavat Dharma, and

lives on the animal planes of existence. So you can see that good and evil are polar opposites, that the two cannot co-exist peacefully. You cannot have water and fire in the same place for a long time. One will always dominate, and in the same way, with good and evil, one must always dominate. Either the good or the evil force must dominate.

And so there is struggle. It is for the reason that there is struggle. You put two forces which are opposite in character, opposite in nature in the same place and there will be a struggle. And that same place where those two forces exist at the same time, is right within each and every one of us. Throughout this entire world, throughout this entire universe, there are those three omnipresent forces of Prakrti, always existing at the same time, one of them in greater or lesser dominance. Those forces as you know, are the sentient force, the mutative force, and the static force. One will always be dominating at any given moment. But wherever there is consciousness, there also you will find Prakrti, its qualifying principle, and that qualifying principle is composed of these omnibelligerent forces. So there must be a struggle between good and evil. And BARA is telling us that this struggle terminates in the latter's rout. When we talk of good and evil we are talking on the human plane. And on the human plane it is the Divine Will that the sentient force, the good force, should dominate. So it must be that the end result of this struggle will terminate in victory for the Dharmic forces, victory for the good forces.

There is a fellow named Burke, who said the only thing necessary for evil to triumph is for the good people to sit back and do nothing. This statement is fairly obvious, it doesn't say a lot, because there is a struggle going on and when the good people sit back and do nothing, they aren't good people. There is a struggle happening and that struggle demands that good people do something. It is the evil force that will have you sit back and do nothing. It is the good force which demands that you do something.

You know this sentient force is not static, it is not still, it always must express itself in action. When you see a flower that is blooming, and you can enjoy the beauty of that rose, that tulip, it is acting, it is very much alive. It is struggling with nature, it is expressing itself. But when that struggle starts to diminish, when that flower stops struggling, when it starts to die, then you see the flower wilt. You don't see the expression of the good force as soon as this static force starts to dominate. So for the good force to express itself, it must be active. If a man sees suffering all around him and does nothing about it, is that man compassionate? What is that compassion within him - 'Oh I feel sorry that all these people are suffering' but not sorry enough to do something about it.. This becomes a form of hypocrisy, which itself is the evil force.

Nowadays there are people who like to blur the distinction between the good and the evil forces, and in that regard I saw a very amusing story the other day. It was about a man who wanted to take another wife, who wanted to do so many things. He wanted to have premarital sex, he wanted... I know that sounds strange, that he was going to take another wife and that he wanted to have premarital sex. Well, he was married once and he got rid of the first wife somehow... she gave him up, and again he wanted to have premarital sex and he wanted to go and get drunk, he wanted to do so many things. His friends said, no you shouldn't do that, it's not good for you. But the man said, but I want to do it. So his friends said, you should go and ask your Guru about it. But he said, I want to do, so what's the question of asking the Guru about it. The friends still counselled, go ask your Guru and so the man went to the Guru and said ; You tell me that everything is one, I want to do this, it's all one, why shouldn't I do it? The Guru smiled and took his hand and took a big knife and was about to cut off the man's hand when he said, no don't do that. The Guru said, it's all one, pleasure and pain are one, so what are you worried about.

And so you understand, that that which is good, that which we understand to be good on the spiritual path is that which is going to give us pleasure in the end. Maybe not immediately, but in the end, ultimately, it will give us tremendous pleasure, that which we call bliss. This path isn't just for something

sterile. It's not for something unpleasant or abstract like Truth, but it is actually supremely pleasurable. It is for the ultimate gratification. So in order to accomplish that you may have to delay your gratification for a while. You may have to be somewhat patient. You know, you may like to have your premarital sex, you may be able to have so many excuses for it, but in the end it's going to cause you pain. Delay your gratification, it will be more pleasurable there will be greater happiness.

So that is what good and evil are, and they are not indistinct to the spiritualist, they are very clear. You cannot confuse the two. And there will always be a struggle between them and that struggle according to BABA and according to our understanding of the philosophy, must terminate in the latter's rout, in the rout of the evil forces, in their destruction or retreat. Not their ultimate destruction, but they will have to retreat, they will not be victorious. But, if you don't believe it from a purely philosophical point of view, then BABA says: This you have seen, you've seen it in the past, you are seeing it even today, and I'll show it to you in the future as well. You'll see it tomorrow, that when there is struggle between the good and the evil forces, the good forces will be victorious. It is my will and they must be victorious.

Well, what have we seen? We saw Jesus, who came and gave his philosophy, and yes he was crucified. But the teachings continued. The Christians struggled. The conception of Love, and this Divine Love was carried forth to the entire world. In a short time, not a long time, Christianity became fixed, became established in the world, because the teachings which Jesus gave were beneficial. Mohammed, he saw idolatry and knew that this was bad for the people. So he opposed idolatry and gave new teachings that were benevolent. He did something more, something that Jesus didn't do, he fought for those ideals. And because he fought actively for those ideals, because he didn't tell his disciples to lay aside the sword, these ideas were established even within his own lifetime. He didn't die, he remained alive and established his concepts, he established his religion quickly. The Pandavas, in the time of Krishna, were the good forces. Though they had to go into exile for some thirteen years, even though they were lesser in number, when the battle took place, the Mahabharata, it was the Pandavas who

WE MUST REMAIN EVER VIGILANT

Baba's Birthday U.K.K.



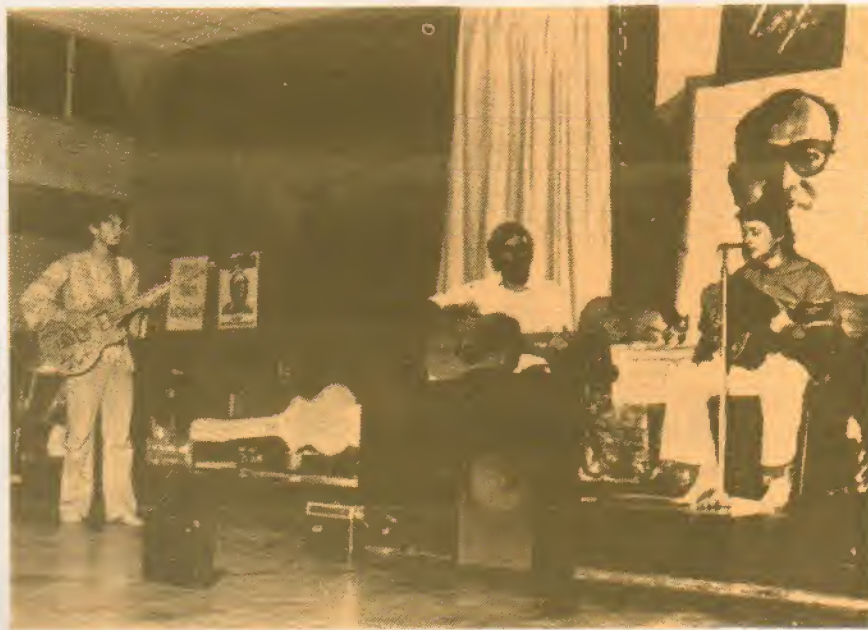
The atmosphere was very devotional and joyful, the schedule not as tight as usual, but everything flowed very smoothly as all were intensely united in one common goal of realising the Lord.

We began with a twelve hour Akhanda Kiirtan which quickly created a sweet blissful vibration which only intensified through out the retreat. The Kiirtan finished at 6.30 in the morning on Baba's birthday and after Dharmacakra we heard Baba's Ananda Purnima Vanii reminding us that we have to remain constantly vigilant and active in driving out the evil forces within ourselves

and society. The rest of the day was spent in devotional celebrations culminating with the evening programme when we all gathered around some candles in a big circle. A very devotional atmosphere was built up with bhajans and Baba stories, sung and told by the Dadas, and then we watched Baba films and listened to a DMC tape. All were touched in some way or other by His all-embracing vibration. This day set an intensely devotional tone for the whole retreat.

Next day the various Sectorial Boards got down to business planning out how to
Continued on Page 16



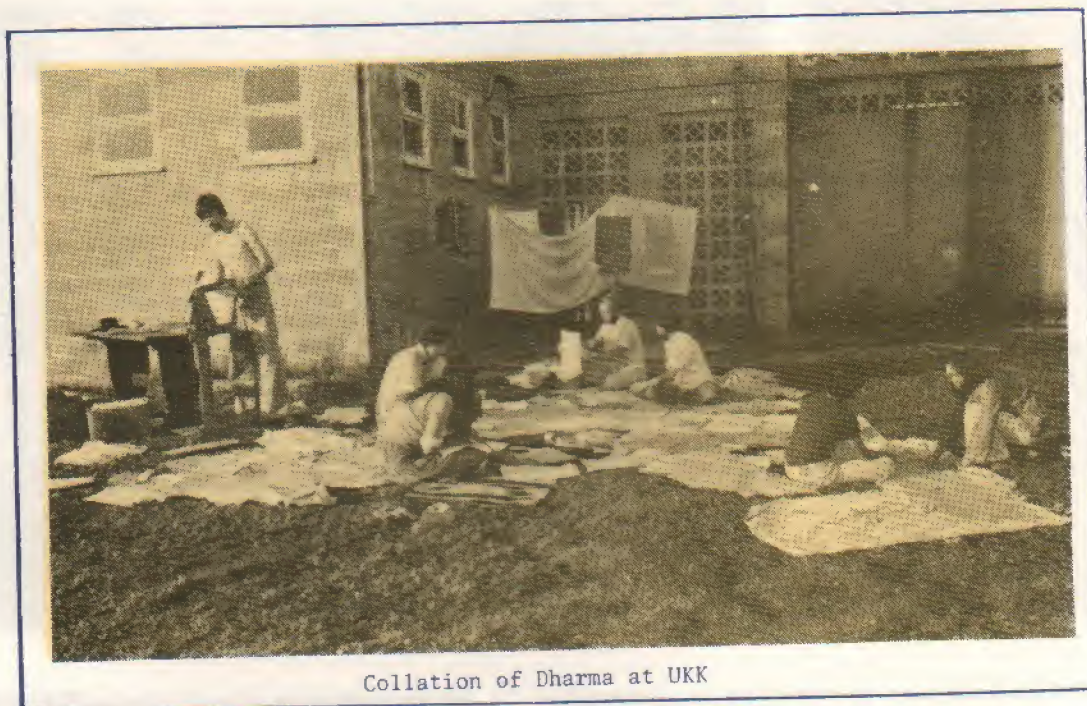


best utilise the energy given us by the Lord. Activities of the past six months were reviewed and programmes put forward for the next interim. Acarya talks were scheduled every day in the UKK programme, a debate, a discussion on the householder role and a RAWA concert was held on the last evening. All throughout the week, strains of music from cellos, numerous guitars and a trumpet could be heard while devotees practised for the concert. 2,000 copies of Dharma were collated by changing shifts of workers throughout the retreat.

Eight Acaryas attended the UKK, although unfortunately, Dada Abhiikji had to leave early to make preparations for his sudden departure to India.

On the last day, an infants Jatakarma was held when two Canberra children Tapashi and Shanti were named and everyone present repeated oaths in taking responsibility for their physical, mental and spiritual growth. Baba lovingly looked on.

The UKK was rounded off with a three hour kiirtan and a most inspiring talk by Dada Bodhiishvaraji. It was a blissful retreat and His Love was more deeply realised by all devotees attending the retreat, especially being at this particular time in history when His release from prison is imminent.



Collation of Dharma at UKK

Continued from Page 13.

So BABA has said, and I think of it many times,- that I have come to create a society that likes to fight.

(apologies - we missed some of Dada's talk while changing the tape).

...saying I love you, I love you, I love you. No it won't be like that. There will be that struggle, there will be that fight, and it will be continuous. It will be continuous, because the good forces will remain vigilant all the time they will not get a moments respite. They will watch and they will fight against the evil forces wherever they pop up. They will oppose them. Like an oilspot. Have you seen that child's game where there is an oilspot in water covered with plastic. You start pushing that spot and you try to spread it to get rid of it, but the spot is still there and it keeps popping up in other places. The evil forces are like that. They are always going to be there. You can't imagine a world where there is no static force. In which nobody wants to, as I said, have pre-marital sex, or go and rob their brother, or kill a friend because you got angry, because he opposed you in an argument. There will always be those tendencies, those base tendencies within the human being. So these tendencies will always have to be opposed. When they are given indulgence, when they take form, through some human beings allowing their expression, then we will have to oppose those human beings. We will have to fight against that evil force. This is what the new age will be like. There will be that constant fight, there won't be that pause, that opportunity for the static forces, the evil forces to dominate.

And so BABA's second sentence, the last sentence of the Vanii, is, "Only remain vigilant that the evil forces receive under no circumstances, any indulgence from your end". The Dharmic forces will be victorious. Their one duty is to remain vigilant that the evil forces under no circumstances, receive any indulgence. Any indulgence from us... why is this our one duty? Because we cannot force people to be good. We can create the circumstances in which they may aspire for greatness, in which they can aspire for divinity. But we cannot force them. You can teach a human being meditation, but can you make them do it? You can teach morality, but morality also involves what you think and how you act. We will never be able to legislate morality. You can lead a horse to water but you cannot make that horse drink.

So we cannot force people to be good. Even, we don't want to force people to be good, because then the whole nature of human life becomes

distorted. Human beings become robots. They become under the control of other human beings and this type of existence isn't any type of existence at all. Human existence is the struggle; each individuals' struggle to realize himself, to realize herself, and it is not something which can be done for you. So our duty, the duty of the good forces is not to make other people good. We must give them that opportunity and we do so by our very nature. But our duty is to ensure that the evil forces receive under no circumstances, any indulgence from us.

Indira Gandhi has been defeated: is that to say we should now let her go? She must receive her just dues. We have seen what happened when Richard Nixon was removed from office. We gave him some indulgence, he becomes a millionaire selling his story to the world, and people are frustrated that he didn't get his punishment.

You know this is a very difficult advice to follow; that we shouldn't give any indulgence to the evil forces. Because human nature is to live and let live. Our desire is not to hassle anybody. We don't want to go looking for trouble and oftentimes we take that concept to a point where when trouble comes and confronts us, we think: I don't want to look for trouble, I'll just close my eyes. And this is too much. We may, if we like, forgive those who hurt us, but we cannot forgive those who hurt humanity, who hurt others and something more, we cannot forgive those who hurt Ananda Marga. Because Ananda Marga is a force which is benevolent towards humanity and when someone attacks Ananda Marga, it is only for the purpose of keeping the human race in bondage. It is only to enslave humanity. So we cannot tolerate the abuse of Ananda Marga. Nor can we tolerate the abuse of our Guru. He too, is that all-benevolent force. Somebody who abuses Him, does a social crime.

And this is the situation today. We know that every government of this world, if they had the opportunity, would ban Ananda Marga, would restrict Ananda Marga. We know that they are doing it, even today, in Australia and New Zealand. We cannot expect mercy from these governments. We cannot expect to be given fair treatment from these governments. We cannot expect fair treatment from any government of the world. So then, what does it mean that we should give no indulgence from our end to these evil forces.

Well, I'll tell you: Ananda Marga is an organization comprising maybe three million persons around the world. We have perhaps the most benevolent ideology in existence on this planet today. In my opinion it is that. We

have the whole framework for a new society. We have the three treasures which you know. Sublime philosophy, universal love, and intensely keen unity. Though we are scattered around this planet, we are united. We are more united than the people of Australia. We have greater unity than the feeling of one Australian towards another Australian or one New Zealander for another New Zealander, and I have said we have maybe three million people.

Now you take a country like New Zealand, that country with the same population as Ananda Marga and not likely to grow as fast as Ananda Marga; that country has a police force, a navy, an army, a secret service agency and it has so many things. Why does it have all those military forces? what are they protecting? The people of New Zealand? Maybe. But Ananda Marga also has three million people and we are under attack. What is the difference between Ananda Marga and New Zealand? The difference is that Ananda Marga has no military force of any sort.

difference is that if Ananda Marga has a military force of any sort we're considered a militant organization which has disruptive purposes and we will be restricted in various ways by the New Zealand government. Same is true for the Australian government, or the U.S. government or the Indian government or any government of the world. They don't want us to have the force to fight. They want us to remain powerless so they can continue their exploitation. What is the difference between Ananda Marga and New Zealand. Well, we just don't have some land which we own, which we have some sovereignty over, which will make us a nation, which will give us the right to have our own army, or air force, or police force, or any of the whole rest of all that business. We should have it, we have to have it, if we are going to defend ourselves.

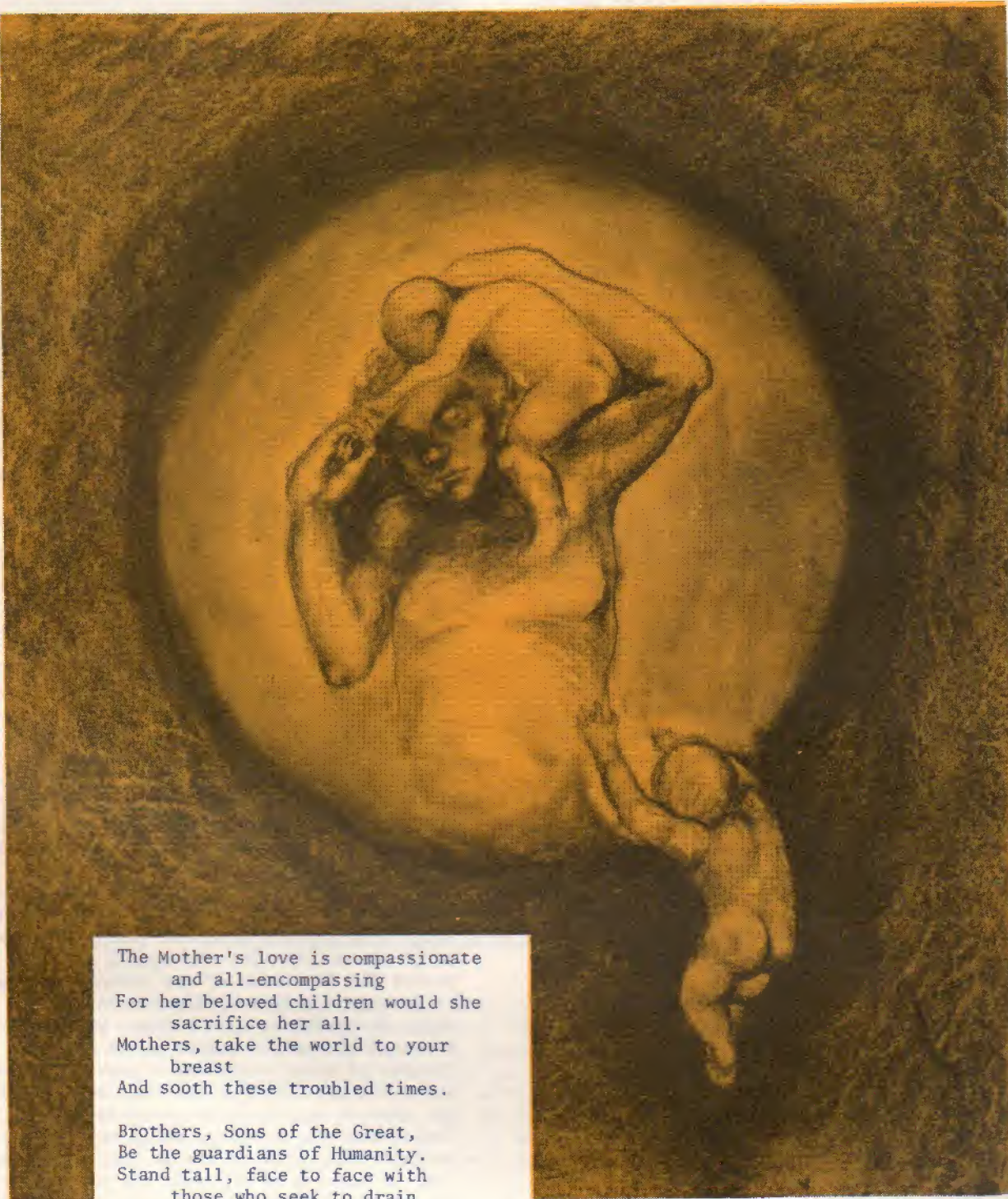
Look at the history of the Jewish race. When they didn't fight to protect themselves they were taken into bondage. They went into Egypt and they suffered for a long time until a leader came and took them out of Egypt, and they needed a lot of Divine help to get away with it. So then they went through the deserts, and these guys wanted to go back to Egypt, go back to slavery. Moses couldn't do anything about it, and so Joshua had to come. Joshua was a warrior, and they fought, they fought and conquered a land, and they had a safe haven. If that wasn't enough to teach them a lesson, Adolf Hitler arose again and once more the Jews did nothing. And six million of them died in concentration camps. So they fought again; not really fought,

Divine help came and they got led to the land of Israel once again. It wasn't such a great struggle, but it sort of happened.

Now they start to be attacked and they start to lose their land. It's funny how this material force makes people fight, isn't it? Just as before, they start to fight, and they keep fighting and they maintained Israel. Only by fighting, though, can they maintain Israel. They are maintaining something crude. They are not maintaining something very high-minded anymore. They are maintaining a little piece of land, a little bit of security. They are not fighting, really, for any ideal, they are fighting for their own security, but, they are fighting.

Ananda Marga is fighting for the security of the human race. Ananda Marga is fighting for the well-being of the entire human race. We also should get ourselves together. We also must be prepared to fight. And what is the result of giving indulgence to the Australian govt., to the New Zealand govt., to the Indian govt., to the French govt., to the New Caledonian govt.? The result is that humanity suffers longer. That we ourselves progress much slower. To give indulgence to the evil forces implies the humiliation of the entire human race. We see the suffering; we want to do something about it but we do nothing. We cannot give indulgence to those forces. We must go ahead preparing for battle on all fronts. And let that battle come, and let it come soon. We have nothing to fear because we will be victorious. Dharma will prevail. "The struggle between the good and the evil forces terminates in the latter's rout --- this you have seen, are seeing and will see as well. Only remain vigilant that the evil forces receive under no circumstances, any indulgence from your end."





The Mother's love is compassionate
and all-encompassing
For her beloved children would she
sacrifice her all.
Mothers, take the world to your
breast
And sooth these troubled times.

Brothers, Sons of the Great,
Be the guardians of Humanity.
Stand tall, face to face with
those who seek to drain
your life's blood dry.
— Love, fight, be victorious!

ANANDAMURTIJII KI — JAI ! !

Amalina

Divyamurti

OUR MISSION

Our beloved BA'BA' is constantly inspiring us to be missionaries and is ever instilling in us a sense of urgency and nobility in regard to the work needed to establish His Mission - that is a truly human society free from animality, hypocrisy, and immorality.

In one of His rules for workers, He states it thus:-

"We are all children of the same Father, we are all members of the same family. By fighting against all kinds of evil forces we will establish the glory of our Father and the glory of our family."

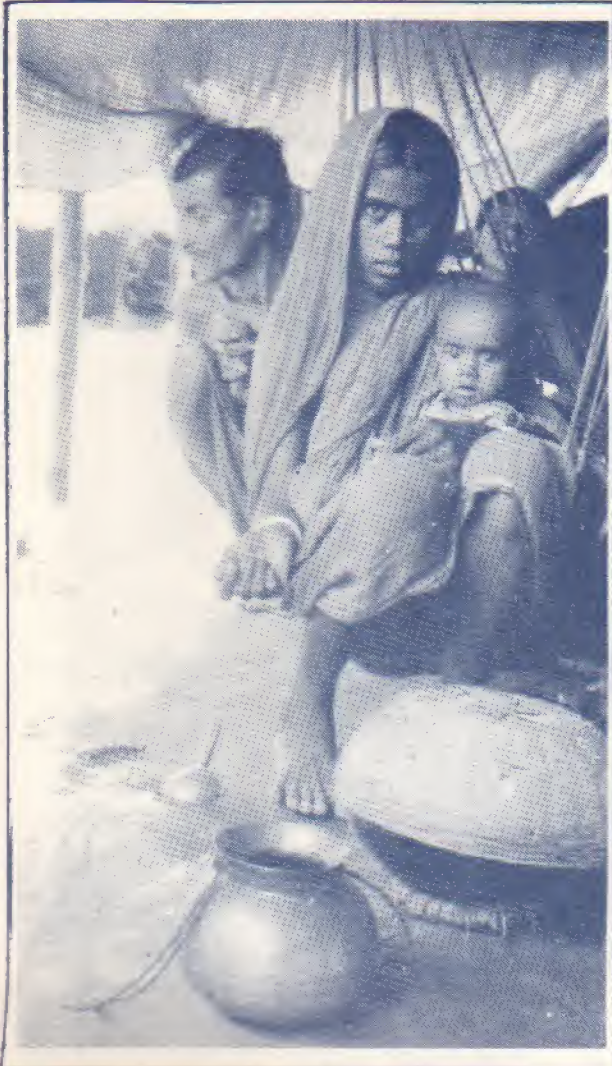
The concept of a universal family, with all of us being brothers and sisters and sons and daughters of the same Father, and all of us moving together toward His most loving shelter is a very beautiful one. Yet for humanity today on this planet, such a concept is revolutionary for at present there is no moving together, no common spiritual goal; there is no universal outlook. Selfishness, materialism and blatant exploitation are the dominating features of society today.

As Margiis we have some understanding of the notion of a universal family and we have the love of our Father to unite us and guide us. There are strong, deep feelings of love - real love, His love, amongst Margiis and we know what a blessed shelter that love is. Yet there are millions in this planet who have no understanding of love or, even worse, refuse to believe in its existence any longer. Is it right that we enjoy this life-giving love while so many suffer for want of that very love? This universal family includes the whole universe - all are His children, all is of Him. He is wanting and waiting for all His children to come home to His shelter. We who He has favoured and guided and prepared for this mission must fulfill this noble task - it is His will for all to come to the Path of Bliss but it is up to us - all of us, to actualise this will. He has given us the ability, intelligence, courage, determination and whatever else is necessary. He is forever help-

ing us, guiding and inspiring us - yet it is up to us whether we act and achieve victory through His grace or whether we choose to stagnate and wallow in the mire and self-delusion of irresponsible self-indulgence in our own pleasures - sensual or spiritual.

BA'BA' says that this mission is to be actualised by "fighting against all kinds of evil forces". The nature of the world is that there is forever this constant war between the forces of dark and those of light. In order for light to overcome the dark some force is needed to dispel the dark in order to allow the light to shine ... "Peace is the effect of fight" (BA'BA'). In order to make this society worthy of the name "human" we will have to fight these evil forces. In order to do this we must be strong in and of ourselves. We must fight to overcome the evil forces - the enemies (passion, anger, avarice, enchantment with worldly objects, pride, envy and fetters (fear, shame, hatred, doubt, bondage of lineage, vanity of culture, false sense of prestige, censure) that hold us back from realising our own greatness, our own essential Divinity. Lord has given us His spiritual practices for this very purpose - it is His strength that enables us to fight and overcome these enemies and fetters. But we must put in the effort - it is not enough to just want to overcome these forces, we must act with His strength. The more we act - taking His name and giving Him the fruits of our actions, then the more His strength flows and we can become powerful instruments in His hands.

The "evil forces" that exist within society are all too obvious - it is not possible to hide such a life-destroying, cancerous disease. The situation on this planet today is such that a very small proportion are living a materialist life that enables them to gorge themselves with the wealth of this planet far in excess of the amounts required to sustain a proper, balanced existence; while the great majority of the people live lives of incredible suffering in all the spheres of their existence - physical, mental and spiritual. Physically, they suffer for the want of the basic necessities such as food, shelter, clothing, medicine, education. Mentally they must suffer an incredible amount of anguish as a result of the consequences of their physical suffering. Imagine a mother holding her newly born child in her arms and just watching it die - watching it die because she has no food to give it and her own body is so pitifully devoid of any sustenance itself. Imagine what mental torment she must go through as her own flesh and



blood struggles hopelessly in its death throes before her very eyes. Imagine if that was you and it was your child dying in your arms. Spiritually these people are totally suffering - how can they even to begin to think for spirituality when they cannot provide for their basic physical wants and needs?

Yet there are those forces in this world who are aware of this situation - very much aware of this situation and in fact they condone it. They are responsible for maintaining this situation. They are not concerned for a "universal family", for their "brothers and sisters" or for "love". They see their fellow man in terms of what they can get from him - not what they can give him or do to help him. They think only in terms of their own selfish animal instincts - they want others to have less, so that they may have more. If these forces continue to control this planet then the plight of the human race as a "humane" race is in deadly peril. We who are aware of this situation, aware of this plight and who have been given the ability, knowledge and responsibility to change the present conditions must act now to infuse society with a burning, purging, moral flame that will be strong enough to burn out the dominating evil forces and to establish the life-giving light of spirituality.

The Lord is ever with us and is ever giving us His strength so that we may act and be victorious. By His grace alone we will overcome these evil forces and "we will establish the glory of our Father and the glory of our family".

A'nanta Deva



Peace is the desire of old age, and the world is still too young to have such a desire. I say, let there be wars; let the Children of the Earth fight one another until the last drop of impure, animal blood is shed. Why should man speak of Peace when there is so much ill-at-easeness in his system that must go out one way or another? Was it not the Peace disease that crept into the Oriental nations and caused their downfall? Because we do not understand Life we fear Death, and the fear of Death makes us dread strife and war. Those who live, those who know what it is to be, those who have knowledge of the life-in Death do not preach Peace; they preach Life.

Kahlil Gibran



I want to tell you something about competition, because competition is very important. It is very much a weapon of the socialist state. But it is also a double-edged sword, and you must know how to use it.

Competition cannot be like a ball game where the loser throws oranges at the referee. Competition should be fraternal. Why? So that everyone increases production. It is a weapon to increase production. Not only that, but it is also an instrument to deepen the consciousness of the masses, and the two must always go together.

We shall always insist on this double aspect of the progress of socialist construction. The construction of socialism is not work alone. The construction of socialism is not consciousness alone. It is work and consciousness, development of production, development of material goods through work and development of consciousness. Competition must fulfill these two goals, these two functions.

Therefore, what should be the greatest aspirations of a winner? For another to come and surpass him, surpass his record at the next opportunity, and help him, moreover, to surpass his record.

- Ghe Guevara

16 Points

1. Use of WaterNone could stand
2. SkinNone could stand
3. Joint HairNone could stand
4. Lungota/UnderwearNone could stand
5. Vyapaka ShaocaNone could stand
6. BathNone could stand
7. FoodNone could stand
8. UpavasaNone could stand
9. SadhanaNone could stand
10. IistaNone could stand
11. AdarshaNone could stand
12. Conduct RulesNone could stand
13. Supreme CommandNone could stand
14. DharmacakraNone could stand
15. OathNone could stand
16. C.S.D.K.None could stand

Maybe it's not as grim as it looks; it's just that we didn't receive any charts this month. So next month please try hard and remember to send those charts in to Didi Maheshvetaji,

C/- 6 Thomas St.,
Lewisham, N.S.W. 2049.



I had gone a-begging from door to door in the village path, when thy golden chariot appeared in the distance like a gorgeous dream and I wondered who was this King of all kings:

My hopes rose high and me thought my evil days were at an end, and I stood waiting for alms to be given unasked and for wealth scattered on all sides in the dust.

The chariot stopped where I stood. Thy glance fell on me and thou camest down with a smile. I felt that the luck of my life had come at last. Then of a sudden thou didst hold out thy right hand and say "What hast thou to give me?"

Ah, what a kingly jest was it to open Thy palm to a beggar to beg! I was confused and stood undecided, and then from my wallet I slowly took out the least little grain of corn and gave it to thee.

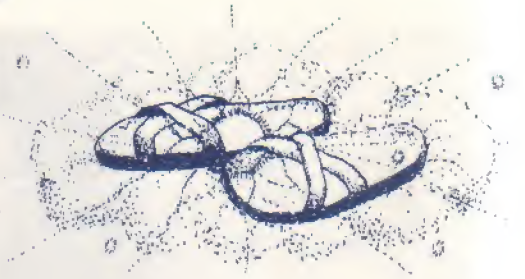
But how great my surprise when at the day's end I emptied my bag on the floor to find a least little grain of the gold among the poor heap. I bitterly wept and wished that I had had the heart to give thee my all.

Rabindranath Tagore

FROM GITANJALI

The Glory of the Sandals of the Preceptor's Feet

A COMMENTARY BY AC. SHIVANANDA AVT.,
ON ' KULARNAVA TANTRA ' (CHAPT. XII) BY LORD SHIVA.



"Vipro'pi gun'ayukto va'pya bhakto na prashasyate
mleccho'pi gun'ahiino'pi bhaktima'n shisha' ucyate"

One who has taken birth in a so called Brahmin family, has good qualities also, but if he is not a devotee, he is not to be appreciated. But a mleccha (people of western world), who does not possess many good qualities, but possesses devotion is called a disciple. Why does Lord Shiva speak so? The reality behind this is that a person by birth belonging to so called higher caste, possessing some moral qualities, if he does not possess devotion towards God, he will fall down from the moral state too, and there is no safety from anywhere against that fall. So, that so called Vipra or Brahmin may become a bad man. But the mleccha who does not possess good human quality but is a devotee of God, God will remove his bad qualities by His grace. When God will shower grace on him, the bad qualities will go away automatically and he will be brightened with good qualities along with devotion. Therefore He appreciates this mleccha and says he is a qualified disciple.

Gurubhakti vihiinasya tapo vidya' kulam' vratam'
Sarva nashyati tatraeva bhus'anam loka rainjanam

Here in the above lines Lord Shiva speaks of many performances as useless as well as destroying; they are penance, learning, taking birth in a high family and fasting, if one is devoid of devotion to Guru. For that He gives example and says, "As a person wears ornaments for show, it fetches no benefit. In the same way penance, knowledge, high family, fasting all become just like show to people if behind these, there is no devotion." Why?

Tapah means to do penance, to take trouble upon oneself to serve others. Why serve? As Brahma is the goal of human life, and Brahma has manifested in animate and inanimate forms. Cosmic force keeps blinded in this universe by her play of Maya or Cosmic Force. Cosmic Force keeps blinded in this universe by Her mayik magical bondage, and as a result of the bondage all get pain after a short enjoyment of pleasure. So this life of all created beings is full of pain or suffering. When one suffers, service is needed. If service is not done, nobody can survive. Right from the mother to the people of society, directly or indirectly, there is an arrangement of service. Spiritually thinking, He has manifested in different forms so those who want to realise Him should try to serve the innumerable forms as created beings. This service to all created beings with the feeling of finding Brahman or Supreme Consciousness in all, will help one to realise slowly and gradually that He is in these forms. Therefore penance or service is necessary. Whom are you serving? You are serving Him in different forms. But when there is no devotion, people work to help others for show, for name and fame. Here there is no feeling of service, there is no idea of service to Brahma in different forms, so that service gives vanity and does not take to Brahma.

What is Vidya'? "Vid'gyane", Vid is the verb root and A' is the suffix, it becomes Vidya'. Vidya' means that which provides knowledge. What is knowledge? Knowledge is that which allows one to know reality in this relative world of changeable phenomena. Supreme Consciousness is real and all things in this relative world are relative reality. So when there is no devotion to Guru the person gets only intellectual knowledge, Apra' Vidya', imperfect knowledge, leading to vanity. When there is devotion to the Lotus Feet of Guru, one gets theoretical and practical knowledge about the reality of Brahma (Supreme Consciousness). What is "Para' Vidya'"? This is perfect knowledge, which gives perfection.

Meeting with BABA

On 24-5-1977 at approx. 11.30 am, three of us were Graced to meet Him physically for the first time. After four to five years of learning devotion and service to Him, our first physical darshan was a very special occasion.

Jayanta, Kumudini and myself entered His cell, after being briefly announced. We were accompanied by two CBI agents, one uniformed guard and His attendants. They stood in the background, and we soon completely forgot about them, being absorbed in His presence.

He was in the sweetest of moods. Even at the beginning He had tears of bliss in His eyes. We all did sastaunga pranam and presented Him with garlands, a copy of "Dharma" and some incense. He looked at the Dharma cover approvingly. He gave us His long, deep Namaskar, blessed us all by placing His hands on our heads, and smiled. His smile is with His whole face, and to be just in His presence is to receive profound spiritual vibrations. Immediately we felt His loving vibrations all around and in us. He called us close to His head and began to show Jayanta a note inside His alphabet board. The alphabet board He uses to convey messages both in Roman script and Devanagri script, but this time He had a message in His own handwriting and was showing it to Jayanta in such a way that the CBI and guards could not see. The message read: "When I first came to jail my weight was 66kg. Today on 24-5-77 my weight is 47kg, a loss of 19kg. This fact the CBI has tried to conceal. You should let everyone know of this filthy plot."

Then He called us very close to Him and indicated "Say". He wanted us to speak to Him, and He curled up, with a big smile, to listen. He was reclining on His left side, and we were seated around His head. I was resting my head on His arm, and stroking His leg. Jayanta asked one guard to wet a handkerchief he had, and he cooled His brow with it. At one point He reached under His bed and took a Horlicks jar, filled with rock sugar. He placed some portion of this sugar into our mouths. I closed my eyes and enjoyed the Prasad.

We conveyed Namaskars of all those in Sydney Sector and also of many workers in India who could not get in to see Him. He returned long Namaskars each time. He conveyed a message on His board: "My love to all in Sydney Sector".

As we had been told that some workers were to see Him that afternoon, we also told Him and He replied that we should ask them to come before 3pm, as this was when He did His Sadhana. Jayanta then asked rhetorically, was it that they should come before three, otherwise He would be in Sadhana and couldn't see them? Then He repeated simply that we should ask them to come before 3. My understanding of this is that if they came later He would also see them, but He only wished to request they come earlier. He cannot turn away His devotees and in fact loves to see them and for them to come to Him.

I told Him of Anandapalli and how a house was being built for Him there, and could He come to stay and give DMC? He smiled and gave a deep Namaskar. Jayanta then insisted three times, BABA will you come to Sydney Sector first when you come out of jail. But BABA chuckled and would not commit Himself.

Kumudini then started to convey a question to me to ask BABA, but He immediately called her close to ask directly. She asked for blessings for our son Ananda in Australia. BABA gave His Namaskar to Kumudini and then leant onto His back and gave a very long Namaskar with His hands together next to His body, and wide open away from Him. It was a wonderful mudra and it seemed as if He was transmitting spiritual energy thousands of miles through space to Ananda in Australia. Then He looked at Kumudini and smiled.

I said, BABA, so many of your sons and daughters are longing to see You in Sydney Sector, but if You remain in jail they will be forced to come here to see You. At this He laughed and indicated, "I am also desirous of meeting with you in Australia".

Much of the time we were there we were simply enjoying His blissful vibration and had forgotten many of the questions we had wanted to ask Him. At one point I was resting close to Him, and He was rubbing my back with His hand. I would close my eyes and imagine myself surrounded with His love and merging into Him.

How long we were with Him I don't know, but perhaps it was 20 minutes. I even forget the sequence of events, but I do remember many small things through which He showed His love for all of us.

Finally a guard made some noise indicating our time was up. BABA responded, and we all gave Namaskars. At this point I remembered two more things. The desire came to grab hold of His feet, which I did, in the middle of Namaskar, reaching backwards. Then I presented Him with a "BABA NAM KEVALAM" button, to give Him some token of our feelings. He laughed.

We then did our Sastaunga Pranam and left His cell, doing Namaskar all the way. As we left we heard Him speak in a commanding voice to one attendant. Although He had made some sounds with us, He had not articulated any words. We felt that He was conserving His energy, that all the strength of the universe was there to use if He desired. His face was thin and His skin was dry, but His smile was wonderful. He has suffered for all of us in His jail, but as one brother said, He will come out like a hungry lion!

Govinda



CONTACT WITH BABA

On 24-5-77 at approximately 11.30, Govinda, Kumudini and myself were able to meet BABA in His cell. Upon entering we did sastaunga pranam, then moved very close to Him. We presented Him with garlands we had brought, and also I gave Him a copy of Dharma and some Sugardha Shringar incense - His favourite. He then picked up the copy of Dharma and read the cover title and smiled approvingly. He reached down into a Horlicks jar under His bed and put a large handful of very sweet prasada into each of our mouths. As we enjoyed these sweets in His presence, BABA placed a hand on each of our heads, giving us a very loving welcome.

Then He picked up His cardboard alphabet board, with both Hindi and English letters on it. Before starting to speak through the board He opened it up to the middle section which contained some pieces of note paper. Since I was sitting very near His head, He motioned me to come very close to Him. Then He went through the following message, which is reproduced here to the best of my recollection:-

"When I first came to jail my weight was 66kg. Today on 24-5-77 my weight is 47kg - a loss of 19kg. This fact has been concealed by the CBI. You should let everyone know of this filthy plot."

(Last Friday on 20th May the CBI were successful in postponing BABA's bail hearing to July 11th. The evidence to get BABA out of jail at that time was substantial medical reports, but clearly some of the most relevant evidence was suppressed by the CBI.)

We conveyed the namaskars of everyone in Sydney Sector to Him, and He returned this with a long and deep Namaskar. Then, through the board He said: "My love to all in Sydney Sector".

Also we explained that a house was being built for Him at Anandapalli, and that we would very dearly like Him to come and visit. Then He replied: "I am also desirous of meeting with you in Australia." Then I asked if He would visit Sydney Sector first when He comes out of jail - but He gave no clear reply, so I asked altogether three times. Finally He gave a very long sweet smile, but no specific answer yes or no.

After this we conveyed the Namaskars and sastaunga pranams from some workers in India, and explained that certain workers were trying to arrange to see Him the same afternoon. He explained through His board: "At three I sit". Knowing a little of His habits in jail we anticipated that He was going to say that He sat for Sadhana from 3 - 6 in the evening. When we grasped His meaning quickly, He seemed very pleased. Then He said they must come before three.

Kumudini asked BABA for His blessings for Ananda. BABA seemed to do a very long and deep Namaskar as if He was concentrating spiritual energy on Ananda thousands of miles away.

Then BABA asked us to "Say" - give Him news, and tell Him of recent events. So I told Him about the DMS in Varanasi, and how it was a very vibrated occasion. He seemed to smile knowingly.

After this I asked one of the attendants to wet a handkerchief I had brought. This he did, so I proceeded to lightly cool BABA's forehead with it. At this time we were all huddled very close, and BABA was massaging Govinda's shoulders and arms, as I continued to cool His head. These were very sweet and blissful moments.

Altogether we must have been with Him for 15 minutes but finally a uniformed guard called us to go. (In all there were two attendants, the uniformed guard, and two CBI agents in the cell with us the whole time during our visit.) Just before leaving we did a very long Namaskar, and again sastaunga pranam, then began to leave His cell.

BABA seemed very sweet and loving, yet strong and alert. The whole time we were with Him, He was smiling constantly, so much so that a small tear was trickling out of His left eye for most of our visit. When He smiled, His whole face became radiant.

Finally, just before leaving His cell, I turned for one last glimpse at Him, He seemed to be giving a very strong verbal command to one of the attendants in Hindi. This only confirmed in our minds that BABA is in absolute control of everything.

"Kulam" means heredity. A person who, due to his previous life's earning, got birth in a good family, and has got the spiritual growth, but if this person has not got devotion to the lotus feet of the Guru, this taking birth in a good family gives only vanity leading to degeneration.

"Vratam" means some observations, such as fasting, keeping silence, observance of certain religious directions, such as Chandrayan Vrata, by Hindus fasting on Roza (by Mohamaden going to temple, Mosques, and Churches, following some prayers in Sanskrit, Arabic, Hebrew or English. Some stand on one leg for some time daily, some burn fire and sit inside, some stand in water up to neck, some do not take salt on Sundays or any other fixed days. In this way there are many "vratas" or observations. They all become useless, when there is no devotion to the lotus feet of Guru. What are these meant for, the true Guru, Sadguru explains the necessary "vratas" or observations. Observations are not ends. They are means. For many they become for show and prestige in society. Oh! that man is a great saint, because he keeps fasts, he follows different observations. This is meant for name and fame, not for spiritual progress.

So Lord Shiva says, "They are ruin, they are not effective for spiritual realisation because there is no proper guidance. And all these are done to please others, just like ornaments are meant only for show to others.

"Guru Bhaktya'gnina' Samyagdagdhva' Sarva gatirnarah.
Shvapaco'pi parae pujyo na vidva'napi nastikah."

In the fire of devotion to the Preceptor, there immediately burns the Sarva (Samskara), the reactions of the actions of lives together. Sa-Ra-Va- = Sarva, Sa means Sattva-gun'a, Ra means Rajogun'a, Va means Tamogun'a. The reaction of the actions were to be exhausted in this world "Sarva" of all the above mentioned sentient, mutative and static forces. So much of pleasurable and painful reactions would have been exhausted in this world, but when one has been able to catch the lotus feet of the Guru, only by His grace, in the devotional fire wave, the Samskaras of the aspirant are burnt. All things come from the cosmic mind, that is, the expressed universe is the thought projection of the macrocosm. So, the thoughts can be expressed and can be withdrawn. When one develops devotion to the lotus feet of Guru, the Guru's mind is cosmic mind, out of love and kindness, He withdraws His thought waves of the Samskaras of an individual aspirant, and the aspirant becomes light. Understand it by an example: a rich person gave ten millions to somebody. This man could not earn so much money after hard labour and is hopelessly passing days in anxiety. Somehow or other, the rich man gets kind-hearted, the rich man says to the poor, "Why are you sad? I excuse all your debts." The poor man could not believe it. The wealthy man grants him a receipt of money for ten millions and goes away. Now you can think of the happiness of the man, but further, this man should be grateful to the wealthy person.

In the same way then one develops Gurubhakti, devotion to Guru, the Guru takes the samskaras of the disciple freeing the person but does not say anything like the wealthy man. He takes away the sins, vices of the disciple without one's knowledge. Therefore Guru is Hari. Hari is He who takes away the liabilities of vices and sins of disciple without informing the disciple. So the samskaras are burnt and then the disciple gets "gati" meaning he proceeds to the final goal, the state of Supreme Consciousness.

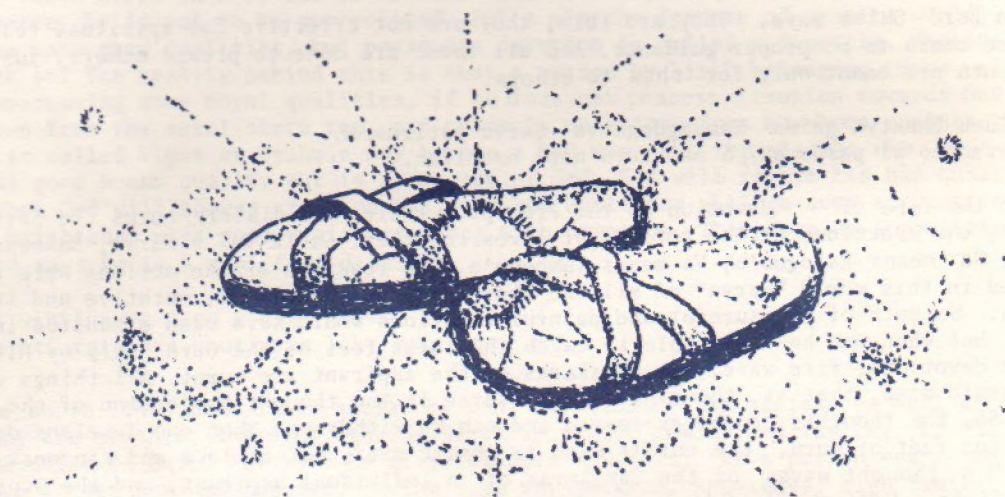
Such persons who have got devotion, if they are men of degraded caste of outcaste, meaning men of very low caste, of low grade, they become worshipable afterwards. Why? I take it to be not the word meaning of general Sanskrit dictionary, but the real sense of the word "Shvapaca", a characterless man, an immoral man. A degraded, a characterless man, an immoral man, if he develops devotion to the lotus feet of Sadguru, no more remains with the above bad qualities. The Guru changes his character by His grace, making him a saint. The person whom people hated, disregarded, is now respected even worshipped, when such a person develops divine qualities instead of bad animal qualities by the grace of the Guru. Valmiki, a robber was changed and became a great saint who wrote the Ramayan in Sanskrit.

N.B. There are many thousands of examples these days, that Baba, Lord Anandamurtijii, has changed. Such bad people have become spiritually developed souls, in this 20th Century throughout the world. What the grace of the almighty Sadguru cannot do?

Lord Shiva while appreciating the devotional man says, "Any fallen person, or bad man can be a saint by the devotion of Guru, but not an intellectually, learned man, who does not believe in God." A "nastika", an athiest, Why? A non-believer of God is he who suffers from the false sense of vanity or false knowledge, imperfect knowledge of intellect, devoid of real spiritual knowledge. So this man has no attraction towards the Guru. Then

the question does not arise of devotion to Guru's lotus feet. If this man out of vanity goes down, nobody can save him, and he will be disrespected, developing bad animal qualities.

You will see very heavy machineries, when they go out of order, the crane, or elevator, push them up, elevate them, because the duty of a crane is such. In the same way, Guru is the crane and the "shvapaca" a low grade man is a heavy machine loaded with machines of samskaras and due to His almighty power graces and elevates the disciple, makes the machine fit with spiritual qualities by overhauling and setting with new nuts and bolts of graceful meditational devotion.



SECTORIAL NEWS

APRIL

BRISBANE REGION

Brisbane:

A public talk given and classes held at Redcliffe where a new unit is soon to be set up. Postering done for OSC classes. Margiis attended a "Down to Earth" festival where a talk was given and everyone taught UMM. Classes are now being given at Uni.

Anandapalli:

The brothers sleeping quarter is nearly completed and now plans are being made on Baba's house. Amitojas, Arunima, Sutapa and Bharata are now living at Anandapalli. Bharat has a job at the local primary school.

SYDNEY REGION

Sydney:

A one day seminar held with nine attending. More "Free Baba" and "BABA NAM KEVALAM"

postering done. Talks continue at Honey's Restaurant, and soup kitchen is expanding. DDC done once a week around University hostels. A cultural evening at the jagrti was arranged at which Waitara gave a fascinating talk on Bach Flower Remedies.

Wollongong:

Philosophy class at the jagrti continues and postering was done at Nowra for the slide show.

Canberra:

Meditation course continues (two to six attending). Women's refuge visited and Margiis went to a camp for psychologists and gave many UMM's.

MELBOURNE REGION

Melbourne:

Service is done at a spastic centre with different outings arranged, eg. a visit to the Planetarium. RDS held with Dada Abhiikji and Dada Bodhiishvaraji present. Postering

and pracar done for Dada's visit. RAWA tape worked on - an old tape has also been produced and sold at UKK. Dada Bodhiishvaraji gave two talks in Melbourne, one with thirty people attending. OSC's are being well attended.

Adelaide:

A children's playgroup has been formed by several sisters and has the potential for a school. Goodness Gracious restaurant continues to thrive with regular concerts and live performances twice a week, and other community interaction. However the restaurant is to be taken over by a Co-operative who will donate the profits to progressive social organisations. Unit was visited by Dada Abhiikji who gave a public talk to some forty people. He also held a RDS. The slide show has been shown twice at the restaurant.

Hobart:

Visited briefly by Dada Abhiikji and Dada Bodhiishvaraji who gave several public talks, one on Meditation and Mental Health was attended by several interested doctors. A unit retreat was held in the country during Dada's stay. The school continues with adjustments made as both teachers and public grow in their mutual learning experience. A TV documentary was made of the school recently.

PERTH REGION

Perth:

The two soup kitchens continue and a food co-op is being formed for the Aborigines.

Margiis attended a demonstration in support of Aboriginal rights. "Prana Foods" health food shop was sold. Pracar is being done at Yallingup and Bunbury, two neighbouring towns

WELLINGTON REGION

Wellington:

Philosophy classes at the jagrti continue and posterings and talks arranged for Acaryas visits (Dada Narada Muni and Dada Abhhik).

Auckland:

Class at Uni continues with eight people regularly attending. Regular posterings done. Slide show put on at university. Service done by visiting Little Sisters Home.

Publications:

May issue of Dharma newspaper put out from Sectorial Office. 2,000 copies were printed and most were soon distributed in Sydney or taken back to units by those who had come to the UKK. Arrangements have been made to do this through distributors in future so that it reaches a wider range of newsagents etc. "Dharma" will be a monthly publication, edited by Dinkar with the help of others posted at Sectorial Office.

Nearly all units put an extra effort into their newsletters this month.

Two months ago His devotees at Sectorial Office happened across a new 'asana' which may not have such obvious mental, physical and spiritual benefits to one's own form, but in time it is known to benefit a wide section of society.

METHOD: First, one seats oneself comfortably on the floor, cross-legged so that one can move freely from the waist. Then after taking Guru mantra one leans to the left and extends both arms with forefinger of right hand make as if scooping something off the floor. With left hand make as if grasping that something from the right hand. Moving to the front repeat, then moving to the right, repeat. Straighten, take a deep breath and repeat the procedure.

This 'asana' is to be done three and a half thousand times, once a month and if one becomes proficient at it, as Sectorial Office members have, then one can graduate to visiting the premises of No. 9 Queen St. at the end of each month to practise such an 'asana' - which has been dubbed by collective consensus 'Collatasana'.

reference: 'Cheeria 'n Cheeria Pt.I'
with permission: 'Dharma' newspaper.

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Our actual enemy is not any force exterior to
ourselves; but our own crying weaknesses, our
cowardice, our purblind sentimentalism.

Shrii Shrii Anandamurti